

A
SERMON

Preach'd before the ³

Univerfity of OXFORD,

On the FIRST of MAY, 1707.

Being the DAY appointed for

A GENERAL THANKSGIVING for the
Happy UNION of the Two Kingdoms
of *England* and *Scotland*.

By CHARLES BEAN, A. M. Fellow of
Merton-College in *Oxford*, and Chaplain to the
Right Honourable *Charles Earl of Peterborough*.

L O N D O N :

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MEMORANDUM

Presented before the

Committee of the

General Trustees of the



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TO THE

READER.

I Did not design to have troubled the World with this Discourse, especially so long after the Occasion upon which it was deliver'd, but Malice, and Scandal have at last forced it from me; whilst by some I am aspersed for having reflected upon the late King, of Glorious Memory, our Queen, and Her Wise Administration: By others for having shewn too much Indifferency, and too slight a Zeal for our Establish'd Church. The only Way I could think of effectually to answer these Calumnies, was to publish my Sermon; which I was the more willing to do, because I believed it would be a Vindication of the Governors of the University; who, (if the Reflections were just and true) would be as blame-worthy for not censuring such a Discourse, as I for Preaching it. And I must

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To the Reader.

confess, I do with the greater Assurance submit it to the Publick View, because it is to be presumed, that nothing dishonourable of the Queen, or prejudicial to Religion, could have escaped the Loyalty and Vigilancy of such of the Audience as were in Authority.

ACTS

A C T S VII. Ver. 26, 27, 28.

And the next day he shewed himself unto them as they strove, and would have set them at one again; saying, Sirs, ye are Brethren: Why do ye wrong one to another?

But he that did his Neighbour wrong, thrust him away; saying, Who made thee a Ruler and Judge over us?

Wilt thou kill me, as thou didst the Egyptian yesterday?

THIS History relates to *Moses*: The Substance of it is found in the 2d Chapter of *Exodus*; from whence *St. Stephen* quotes it in a somewhat different Expression from the Original, and makes it part of his Reply to that Unjust Accusation which immediately preceeded his Martyrdom.

The Words exhibit to us in the Person of *Moses* the Pattern of a Good Prince, who makes it his Business to persuade his Subjects to lay aside their private Heats and Quarrels, and to cultivate a Mutual Love and Affection: The Greek Expression is *σωήλασεν αὐτὸς εἰς εἰρήνην*; that is, he as it were compelled them to a Reconciliation: Where though by the opprobrious Language of the Aggressor, we have little Reason to think, that *Moses* so far effected his Desire, as to unite the two Contending *Israelites* in Friendship, yet *St. Stephen* seems to allow him to have been successful in his Attempt, for having prevented the Consequences of their Strife for that time, as knowing, that in some Cases, the deferring of Revenge is for ever to stop it; be-
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cause the Motive to it, upon Reflection, appears less considerable, and our Anger diminishes in the same proportion.

The Argument *Moses* urged, why they should desist from their Contention, was, because they were Brethren, and Parts of the same People: He indeed terms it Neighbour, saying, Why smitest thou thy Neighbour? But that Brother and Neighbour bear the same Sense, appears from the 2d of *Exodus*, and the 11th. where it is said, That it came to pass in those days, when *Moses* was grown, that he went out unto his Brethren; meaning the *Israelites*, or *Hebrews* in general.

The next Thing remarkable in the Words, is the Ingratitude of the Injurious *Hebrew*, who instead of returning Thanks for being hindred from pursuing a violent Passion, and defiling his Hands with the Blood of his Neighbour, made this Insolent Demand, *Who made thee a Ruler and a Judge over us?* As if it was not the Duty of Private Men, as well as Rulers, to perform all the Good Offices within the Limits of their Power. Though if he had well weighed the Miraculous Preservation of *Moses*; if he had consider'd that the Time appointed by Divine Promise for their Deliverance was at hand; if he had made a right Inference from the slaying of the *Aegyptian*, he might easily have answer'd his own Question, and have been morally assured that God had appointed this *Moses* for a Ruler and a Judge over him, and his Brethren?

The Last Thing to be taken notice of, is the groundless and absurd Jealousy of the *Israelite*, in suspecting a Design against his own Person, from one who with imminent Danger had destroyed a Common Enemy and Oppressor, and who charitably interposed to make up a Difference between him and his Neighbour.

Thus having explained the Words, the Use I shall make of them upon this Solemn Occasion, is,

First, To shew that the reconciling and uniting of Subjects, is an undeniable Argument of the Virtue, and Goodness of any Prince.

Secondly, I shall shew the Obligations Subjects lie under, to promote Unity and Concord among one another; and the

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the Benefits which naturally attend such an Amicable Temper.

Thirdly, I shall shew the Baseness and Ingratitude of those who scandalize their Governors, and suspect them of having Indirect Designs in such Actions which are of most Publick Benefit and Advantage.

Fourthly and Lastly, I shall apply the Doctrine of these several Heads to the present Occasion.

First, I am to shew, that the reconciling and uniting of Subjects is an undeniable Argument of the Virtue and Goodness of any Prince.

Because, in so doing, he not only makes the best Human Provision against all Foreign Assaults, but gives a convincing Evidence that he has no View or Designs of his own, separate from the good of all his People. For by cultivating a Friendship among his Subjects, he creates a Strength that would probably defeat himself, in case he should violate his Oath, and attempt to infringe their Liberties : And in Fact it has been the Common Artifice of those Princes who have endeavour'd to govern by no Rule but that of their Arbitrary Appetites, to foment Faction in the State, openly abetting one side, and secretly encouraging the other, till both by their Contentions have been brought so low, as either wanting Power to resist, or being spent with the Fatigue of Discord, or out of a Mutual Pique and Hatred, have thrown up their Liberties, and submitted to the Despotick Power of their Governors.

But he that makes Laws for the more closely uniting of his Subjects, and perswades them to Love and Affection, does in effect expressly declare, that he aims at nothing but their Safety, and reigning over a Free People ; he leaves no room to suspect an Introduction of Slavery, while by his own Actions he puts it out of his Power.

2dly. We may conclude him who unites and reconciles his Subjects, to be a Virtuous Good Prince, because without a Virtuous Example, it would be impracticable : A Prince who prevails over the Unruly Affections of Men, must give sufficient

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Proof of his Intentions to promote their Happiness; he must shew himself to be God's Vicegerent, more by his Goodness than his Power; he must imitate the great Creator, who delights not in afflicting the Children of Men; he must faithfully execute his Commission, by which he is God's Minister for the Good of his Subjects: He must secure the meanest in a peaceable enjoyment of their Property, and impartially punish the Injurious, of what Rank or Quality soever: He must in his own Person exercise a strict Justice, and sacredly abstain from Violence and Oppression. For so powerful an Influence has the Practice of Princes, that whatever Virtues, or Vices they are remarkable for, the Bulk of their People generally copy after them. If they are arbitrary and tyrannical, their Inferiors will in their turn devour, and oppress each other: If Lewdness and Debauchery, if Infidelity and Atheism begin in a Court, the Infection commonly spreads to the remotest Corners of a Nation: So that Wicked Princes are not the Instruments of God's Wrath, barely upon the account of what we immediately suffer from their Persons, but because, by their Ill Example they introduce an Universal Corruption of Thoughts and Manners, to which necessarily succeeds an Universal Misery and Desolation.

On the contrary, when a Prince makes the Laws of the Land the Rule of his own and of his Subjects Actions; when he shews a Tenderness and Fatherly Compassion for the Welfare of them all, and countenances the Promoters of Peace and Charity, the People will endeavour to merit his good Esteem; they will in time lay aside their Fierceness, and soften into Humanity and Good Nature; they will be asham'd to act dissonantly to the Practice of their Governor; they will consider that the Grounds of their Hatred were frivolous and unwarrantable; they will change their Distrusts, and Jealousies into an entire Confidence and Friendship, and each one in Security enjoying his own Vine, and his own Fig-tree, will bless the Author of his Tranquility, and Happiness.

Secondly, I come in the Second Place, to shew the Obligations Subjects lye under to promote Unity and Concord among one another,

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another, and the Benefits that naturally attend such a Behaviour.

All Members of a Community are obliged by the Advantages and Privileges they enjoy, to contribute what lyes in their Power to the Prosperity of that Government of which they are Members; nay, their own private Interest, (which by the very Law of Nature they are engaged by all honest Methods to secure) ought to convince them of their Duty to the Publick; in the Condition whereof, whether it be good or bad, their Affairs must bear a proportionable Share. And what can be more likely to preserve any Body Politick, than the perfect Harmony and Agreement of those who compose it? For when they have no Fears and Jealousies of each other, they will of course bend all their Strength to repel the Insults of a common Enemy. When they can safely leave their Families without having their Properties invaded, or their Rights diminish'd, they will readily seek the Oppressor in Foreign Parts, they will procure to the Distressed their just Titles, and Possessions, they will force Usurpers to restore all that they have acquired by Bribery, Treachery and Violence; and by obliging Tyrants, even out of Necessity, to keep within the Limits of their own Dominions: They will avert the Dangers which their Malice and Cruelty threaten to those about them, and by God's Favour and Protection of so Righteous an Undertaking, they will not only bring Home Safety, and Tranquility, to their Fellow Subjects, which alone can give them any real Pleasure in the worldly Blessings they enjoy, but they will secure them another Blessing of much a higher Nature, and one of the greatest a good Man can wish for, which is a Liberty of worshipping, and praising his Maker in an acceptable manner, and according to the Rules of his own Direction and Appointment.

But as nothing is better illustrated than by its Contrary, a Consideration of the Fatal Consequences of Civil Contention, will most evidently shew us the Advantage of Unity among our selves. The unnatural Quarrels of Friends and Relations, of Neighbours and Acquaintance, of Fellow Subjects and Citizens, are always more bloody, and carried on with more Fury and Resentment than any Foreign War, or Enmity whatever.

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Upon the Revolt of the Ten Tribes from *Rehoboam* we find that *he waged War with Jeroboam all the Days of his Life*, 1 Kings. 14. 30. And *Abijah*, who inherited *Rehoboam's* Revenge as well as his Kingdom, *slew of the Israelites five hundred thousand chosen Men*; by far a larger Number than, I think, they ever lost at once by any Foreign Sword, 2 Chron. 13. 17.

I believe most, if not all Histories of Civil Wars, are Proofs that no Enmity is so inveterate, no Hatred so irreconcilable, no Malice so cruel and destructive, as that which grows out of the Ruins of Love and Friendship. Whether this proceeds from the Equality of the contending Parties, both having the same Valour and Discipline, or from a mutual Jealousy, (the most furious of all Passions), or from the Indignation at a Breach of Trust, where Truth and Sincerity were to be expected, I will not take upon me to determine: But whatever the Cause be, the Effects are generally very fatal. In these Cases all the Ties of Humanity are forgotten, the Understanding is deprived of its Government of the Appetites, and Wrath and Anger let loose to glut themselves with the Blood and Spoils of nearest Friends and Relations. They who thus weaken a Country by destroying one another, give too great a Temptation to a Foreign Power to make an easy Prey of the Whole: Or if thro' a Principle of Justice, or a Misapprehension of their Circumstances, he shou'd forbear any Attempt upon them, it's odds but that one side or other, to gratify their Indignation, would court his Assistance, tho' the Ruin of their Constitution, of their Religion, and of every thing that's dear and valuable to Mankind, were the unavoidable Consequence of such an Invitation.

But suppose Animosities do not break out into open War and Violence, but lye burning in secret Grudgings and Discontents; yet even then are they very dangerous, and threaten Ruin to the Publick, because they may create a Distraction in Councils, may retard great Designs and Expeditions, and thereby lose Advantages never to be retrieved. They may make the necessary Supplies of War deficient, or thro' the slowness in providing of them, in a great measure ineffectual. When Men are thoroughly incensed, whether reasonably or not, they may be so inconsiderately obstinate as to put the Fate of a whole Kingdom upon the

the Dispute of a Privilege. Such Practices (I am afraid) are not without Precedent ; and the best Security that can be had that they may not hereafter be repeated with a dismal Success, is to endeavour to forget all Injuries and Affronts, and to be of one Mind, to labour after the same Ends and Designs, since it's the Voice of Infinite Wisdom, that *a Kingdom divided against it self cannot stand.*

Another Obligation Subjects are under to propagate Love and Unity, is the mutual Assistance they owe each other. Any one may perceive the Grounds and Foundation of this Debt, who but barely considers how insufficient he is of himself to procure the very Necessaries, much less the Conveniencies and Comforts of Life. There is no Man so Strong or Wealthy but that his Well-being must depend upon the Labour and Art of others ; neither is there any Man so wise, but that in some of his Affairs at least, he stands in need of Counsel and Advice ; and these Advantages he must be sensible he can no other way be entitled to, than by performing in his Turn the like good Offices : And this we should have a strong Inclination to do, could we but be persuaded to part with our Lusts and Passions, from whence (as St. James observes) *these Wars and Fightings come among us.* Could we be secure of each others Integrity, could we depend that no one would, out of any selfish or base Design, swerve from the Road of Justice and Honour, all the precious Time that is spent in contriving Hurt to our Neighbour, and in countermining the Injuries we are afraid of receiving, would be more usefully employed in our proper Callings and Professions ; from whence there would be such an Improvement of useful Arts and Sciences, such a Progress in Learning and Knowledge, such Opportunities for Piety and Devotion, as every individual Subject might reap a greater Benefit from, (besides the Comforts of his Innocency and a good Conscience) than any Incendiary finds by disturbing the Publick Tranquility.

But the greatest Obligation of all to promote Love, and Unity, is the Doctrine of Christ. To lay before you all the Precepts that enjoin this Duty, would in effect be to transcribe the whole New Testament. The very Design of our Savi-

Saviour's coming down from Heaven (next to redeeming us from Eternal Misery) was to teach us the Virtue of Charity; all the Actions of his Life, and Sufferings of his Death were Examples of it. During his Abode on Earth he constantly went about, doing Good both to the Bodies, and Souls of Men: And for their Sakes he submitted himself to the infamous Punishment of a Malefactor. And tho' so eminent a degree of Love, is not requir'd from our Infirmities; yet the highest we are capable of, is made the distinguishing Mark of our being his Followers. *By this (says he) shall all Men know that ye are my Disciples if you love one another: John 13. 35.* He who has made the forgiving of Injuries the very Condition of our own Pardon; and has commanded us to love even our Enemies, has undoubtedly obliged us to have a more immediate Affection for those who make up one People and Nation. It is the Character and Employment of the Devil to sow Discord, but the *Peacemakers shall be called the Children of God*, for as much as in this Practice they imitate his Eternal Son, who reconcil'd us to his justly provoked Father. The Apostle in his Epistle to the *Romans*, enjoins us to *owe no Man any thing but Love*; and this is a Debt which we ought always to pay, but never to think our selves discharg'd: And if we would perform this Duty, according to the full Extent of the Precept, we should of course fulfil all the Law of the second Table; which the same Apostle says is comprehended in this Saying, *Thou shalt love thy Neighbour as thy self.* And to this Truth our Saviour himself beareth witness, in *St Matthew* the 22d, where answering a Lawyer's Question, he assures him, that on the Love of God, which comprehends the Precepts of the first Table, and on the Love of our Neighbour, *hang all the Law, and the Prophets.*

I come in the Third Place to shew the Baseness, and Ingratitude of those, who asperse their Governors, and suspect them of indirect Designs, in their Execution of such Actions which are of the greatest Benefit and Advantage.

There are in the History now before us, two of the most signal Instances of a good Prince, the slaying of an Enemy, and the endeavour of restoring Friendship between Brethren;

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and yet both of them objected against as Matter of Scandal and Reproach. *Who* (said the injurious *Israelite*) *made thee a Ruler and Judge over us? Wilt thou kill me as thou didst the Egyptian yesterday?* What could be more insolent, and unreasonable than such a Demand? With what Face could he require by whose Authority he was prevented from an Action, for which he could have no Authority, or Reason? What Power had he to Oppress his Neighbour, that *Moses* had not, to do the same by him, especially when he had made himself the Aggressor? The very disputing of another's Power, was a plain Confession that he had none himself. For if he thought *Moses* usurped an Authority which did not belong to him, in rescuing an innocent Person, how much more ought he to have thought himself too assuming, who unjustly sought his Destruction? But Fury and Passion drown the Voice of Reason, and common Sense; when we are transported with Anger, and Resentment, we are apt to suspect those, who will not allow us to carve out our own Satisfaction, for Enemies, and that they harbour some dangerous Design against our Persons. Whereas upon the least cool Reflection, we should be convinced that he who hinders us from doing Violence, does us a greater kindness, than those he delivers from our Malice. For while he defends the Innocent from our present Rage, does he not at the same time, preserve us from all the Mischiefs we should make our selves liable to, by being Aggressors? Does he not deliver us from the Remorse of a wounded Conscience, which is more afflicting than any damage our Revenge can contrive to torment our Neighbour with? Does not the same Power which restrains us from doing Injuries, protect us from receiving any? Why should we therefore murmur at being deprived of a barbarous liberty of offending our Brethren? But some turbulent, and factious Spirits there are in most Governments, which no reasonable Satisfaction can pacify, no Benefits can oblige. Such as these under a pretence of being Patriots of their Country, take a freedom of censuring the best Actions of their Governors, and find out an evil Meaning in the most

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pious Intention. These quick-sighted Politicians can foresee the Danger of a Constitution from those very Measures which contribute most to its Security ; they can have fearful Apprehensions of the Ruin of their Religion from the most powerful and zealous Defenders of it : And that the People may be sure to be upon their Guard, they have the Secret carefully insinuated into them. I would not be thought to appropriate this Description to any particular Set of Men, especially in a Discourse design'd to perswade all to lay aside their Distinctions, and to be of one Mind : But I think it may fairly be asserted, That whosoever is discontented thro' a disappointment of his Ambition, or his Covetousness, or any other unruly Passion, is liable to the Temptation of aspersing the Conduct of his Governors, let him bear the Denomination of what Party he pleases. And very often those base and ungrateful Reflections made upon the Management of Publick Affairs (which tend so much to breed Discord among the People, and to alienate their Affections from the Person of their Sovereign, have no other Foundation, but either the Impudence of such who set a value upon their Power of disturbing the State, and expect to be bought off from embroiling it ; or the Envy and Vanity of others ; who can bear no Superiors, or who think no Office, wisely discharg'd, when they themselves are not intrusted.

Fourthly, and Lastly, I come to apply the Doctrine of the several foregoing Heads to the present Occasion.

The First of which leads me to consider Her Majesty's Goodness in Uniting Her Subjects after the Example of *Moses, who shew'd himself unto his Brethren as they strove, and would have set them at one again.*

The constant Attempts of Her Majesty's Royal Predecessors for this last Century, to accomplish the Union, for which we are now returning our Praise and Thanksgiving to Almighty

mighty God, are a sufficient Proof, that they thought it of the greatest Moment and Consequence: Their Memories ought to be sacred to us for their pious Endeavours; but their Disappointments must increase our Veneration for Her Majesty's Wisdom, and Goodness, who has so happily finish'd it. Our late Great Deliverer, whose Actions had no other tendency, but to perpetuate that Security, he, under God had procur'd for us; thought no Foundation for it would be so solid, as incorporating his Two Kingdoms of *England*, and *Scotland*: But in this, as in several other of his Glorious Designs, he was continually prevented by Domestick Jealousies and foreign Wars. And perhaps Providence might think this great Work of Peace and Tranquility improper for a Prince personally engag'd in Wars, Blood and Slaughter; and reserve it like the building of the Temple, to one happy in a more universal Affection of Her People; and by the Privilege of Her Sex bless'd with more Leisure, and consequently a fitter Instrument for so difficult an Undertaking. A Design which had so often miscarry'd in the Hands of Men of the greatest Capacities, would have discourag'd any farther Attempts of the same kind in any one who had not Her Majesty's Resolution to pursue a Point, She knew so absolutely necessary for the future safety of Her People. In the very beginning of this intricate Affair, She gave us a good Omen of the successful Conclusion, by Her incomparable Choice of Commissioners to transact it: Men not only of Abilities and Integrity equal to such an Enterprize, but what was altogether as requisite, of Coolness and Temper: For if we consider the Circumstances of Things before this Agreement, we shall be astonish'd, how it was practicable, or scarce possible to be brought to an Issue; there were so many different Interests to be satisfy'd, so many present and future Proportions to be settled, so many Privileges to be adjusted, and some to be parted with; in short, there were so many Difficulties of all sorts, that without the

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deepest Penetration, and Judgment, without almost infinite Industry and Application, without mutual Compliance and Candor, and lastly, without a generous Resolution of sacrificing all private Advantages to the Good of the Publick, this Scheme could never have been reduc'd to Order and Regularity. And yet how prudently every Particular was consider'd, appears evidently by the few Amendments added by the respective Legislators: By the abatement of that ill Opinion which some at first conceiv'd of this Treaty: And by the publick Testimonies of the People's Satisfaction. And whatever unforeseen Disputes may hereafter arise, they will unquestionably be determin'd with the same Discretion.

It would be Ingratitude not to pay our Just Acknowledgment to both Parliaments, for this Law that makes us One People and Nation. The Unparalell'd Dispatch it met with in *England*, was a Noble Earnest of our future Love, and Affection, which shewed an Eagerness like that of *Joseph*, to be made known and reconciled unto our Brethen. In *Scotland* indeed Things were not carried on with the like Current of Success. There may be an easy Account given of the Obstructions in that Kingdom, without arraighing, or even suspecting the Aversion of the Generality to this Bill. The only Conjecture I can think proper to make at this Juncture is, That our Enemy had been sowing his Tares, and by some Powerful Springs had moved the great Engine of the People to make that Tumultuous Opposition to the Proceedings of their Senate. He saw undoubtedly, if the Articles prepared should pass into a Law, that all his Treacherous Projects were at once defeated: He saw an Impregnable Door shut against all Pretenders and Usurpers; and Peace, and Unity among our selves, he had reason to fear might prove fatal to him and his Ambitious Projects. But, thanks be to God, his, and all other Secret Machinations to prevent our Conjunction,

on,

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on, were happily disappointed by a Parliament, which to its Immortal Honour, through Steadiness, and Vigilancy, surmounted all Difficulties.

The Queen who was the Principal Mover and Finisher of this Happy Union, deservedly reckons it the Glory of her Reign, and future Ages will infallibly make the same Judgment of it: For though scarce any Sovereign was ever blessed with more numerous, or more Signal Successes in War; though the Reputation of the *English* Arms was never so highly advanced as under Her Majesty's Government, yet the whole Detail of their Glorious Performances come infinitely short of this Single Triumph without Blood, of this Noble Conquest over the Wills and Passions of Her People: And we have a stronger Security from this Act, than from all the dreadful repeated Slaughter of our Enemies; for by this two of the most Valiant Nations upon Earth (and which both by their Situation, and Prowess had more to fear from each other, than from any Foreign Power whatever) are not only restrain'd from Mutual Injuries, but closely engag'd in a Common Defence.

But we cannot frame a Just Notion of this Day's Blessing, without recollecting the terrible Havock, and Destruction which in former Ages were frequently brought upon each other, by this now Happy United People. A Consideration of those Ravages, and Inroads, of those Miseries, and Devastations, when we no longer apprehend them, give us the Pleasure of looking back upon a Storm, now we are safely landed in a Delightful Countrey. The Comfort of our Prospect into Futurity is infinitely heightned, by comparing it with those Dreadful Scenes of Blood which we shall no more see but in our Histories. Our Domestick Quarrels (unless we through Heat and Indiscretion again revive them) are for ever removed, and our very Fears dispelled by a Peace, not forced by
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Necessity and Conquest (which often rekindles into new Flames) but by an Union, which leaves no Scars, or Seams behind it, and which is like to be perpetual, because voluntary, and founded upon Equity, and Justice. For this the Illustrious House of *Hannover* will join with us in their Thanks, and Acknowledgments to Her Majesty, not purely upon the account of the large Addition of Dominion, of which She has with Immense Labour made them Presumptive Heirs, but for securing to them (which they out of Gratitude will pray may be a long time hence) the quiet Possession of the Throne of *England*, before settled, from any Attempt of the Pretender, whose only Hopes of usurping *Great-Britain*, was from the Assistance of a Brave Discontented People.

But now since he has no Prospect of succeeding in so Unrighteous an Enterprize, another Fruit of our Agreement will be, that the Secret Abettors of his Pretenees among our selves, will probably, for their own Safety, cease from a fruitless Endeavour of his Establishment, and forbear for the future; by their Clandestine Practices, to disturb our Government: So that Her Majesty having settled an Universal, and Lasting Concord among Her own Subjects, and having (under God) guarded the *Protestant* Religion with an Invincible Bulwark, will next have it in Her Power to give a Just and Glorious Peace to all *Europe*.

The next Doctrine of the Text to be apply'd, is, The Obligation Subjects lie under to cultivate Friendship, and Unity among one another: Which having, I hope, already proved to be a Duty, I shall here endeavour to give some few Rules for the performance of it. *Sirs, ye are Brethren, why do ye wrong one to another?*

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The first Rule is to preserve inviolably every Individual Article of our Agreement; for the least Breach of Fidelity in any one single Point, would create a Reasonable Jealousy of a Design of Breaking through all the rest, and set us at a wider Variance than ever. For besides the return of all those Impediments which have so long kept us asunder, there would be fresh Matter of Provocation from the abuse of Credulity, and from the Solemnity with which this Treaty was concluded. And we might justly fear the Wrath of God, who is the *Avenger of Wrong and Falshood, who will not suffer his Name to be taken in vain, and who is a swift Witness against false Swearers.* We have a remarkable Instance of God's afflicting the *Israelites* for *Saul's* treacherous dealing with the *Gibeonites*: These were a Remnant of the *Amorites*, who hearing of *Joshua's* Conquest, and fearing his Power, did by a Stratagem procure a League for their Preservation. These afterwards *Saul* sought to destroy, out of a Zeal for the Children of *Israel* and *Judah*; but the Event shew'd, That *God's Thoughts are not as Man's Thoughts, nor his Ways as Man's Ways*, and that he accepted not of a Zeal founded upon Treachery. For he sent three Years Famine upon *Israel*, which ended not till the Injured were satisfied, by hanging up Seven of *Saul's* Sons, 2 Sam. 21. 9. May they consider this Example, who think they have no Obligation to keep Leagues with us, whom they injuriously call Hereticks; and may we be so wise, as to make none with them, which shall be in their Power to violate. But the chief Use I would make of this dreadful Judgment of God, is to caution our selves from Perfidiousness, and Deceit. For what Messengers of Divine Vengeance might not we expect, should we break so solemn a League, with a People, who came not like the *Gibeonites* to crave our Protection, but treated with us upon the Level for our common Advantage: who procured not this Agreement by Fraud, and Stratagem, but every Article of it was weighed,

weighed, and debated, in the most publick Assemblies of both Nations, and ratified by the last Resort of Human Faith and Honour?

But a rigid Justice, and a bare Observation of the Laws, will not produce all that Happiness which we hope for from this Union, we must add to these, convincing Testimonies of our Brotherly Love, and Affection; we must shew Kindness to the Branches newly grafted upon us, as well as to those of the antient Stock. How do we know, but that it may please God, so far to bless such a Christian Temper, as that it may in his due time, consummate our Reconciliation, by disposing of their Hearts to receive our Primitive Discipline, and to partake of our Excellent Communion; and to unite themselves with us, in a Spiritual, as well as a Temporal Interest? When by a prudent, and charitable Conduct, we have prevailed upon them to lay aside all Prejudices to our Persons, they will with Attention, impartially consider the Force of our Reasons: They will be inclined to be of the same Mind with those, who they are satisfied, aim at nothing, but their Peace, and Welfare.

It would be as needless to observe how far you of this Place can contribute to the propagating of such an universal Charity, as it would be to exhort you to it. The whole Nation is, and always must be sensible of your Influence; you have the Opportunities of making the first, and deepest Impressions, upon those who in time will be our Magistrates, and Legislators: You send out those, who are appointed, to instruct the People in their Duty both to God, and Man: and if they together with us, should follow after the Things that make for Peace, we shall by this, (if by any means) gain our Brethren. If we fail of our desired Success, we shall however discharge our Duty to God, to our Neighbour, and to Her Majesty, who has so earnestly recommended to all Her Subjects, such a peaceable Frame and Disposition of Mind:
And

on the First of May, 1707.

and our Brethren, tho' they should not embrace our Faith, and Worship, will at least be persuaded of our Kindness and Good Will towards them.

But to confirm their Hopes of our future Sincerity and Affection, we must shew an Example of it among our selves; which we cannot better do, than by forbearing all Reproaches, and Revilings, all Inventions, and Improvements of scandalous Stories, and Reflections. All of us, at least who profess the same Religion, equally declare for the Preservation of the whole Constitution; why cannot we then, so unanimously pursue that End, as that there may be no occasion for the odious Names of Distinctions, and Parties among us. As for those who dissent from us, we may use all charitable Methods possible for their Conviction, but there is no Necessity, of exasperating the People, we are united with, by upbraiding those, who hold their Opinions, with Fanaticism, and Enthusiasm, purely out of Contempt, and without any design of their Conversion. On the other hand, I cannot but think it too Censorious, to suspect any as Abettors of a pretended Prince, who have not shewn some more convincing Instances of their Disaffection, than barely extending their Compassion to such, as by a mistaken Judgment and Conscience, have forfeited the very Capacity of Preferments and Employments. But much more unreasonable is it still, to fix a Character on any Man, from such and such People's supporting his Interest. It is impossible any one Man can belong to all the different Sects of those who Serve him; why then may he not be allow'd to be of that Religion which he himself professes? They who appear in popular Competitions, will not refuse the Aid of any who have a Right and Privilege to assist them; and they who have Suffrages, will espouse those, who, (howsoever distant from their Opinions) are the likeliest to use them with Tenderness and Humanity. And (God be thanked) the Church authorized, and established by Law, has, and is likely to

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continue such a Superiority of Interest over those, or any, or all other Perswasions, that despairing to carry any considerable Point for themselves, they do, and must fix their Favours upon Members of Her Communion.

Lastly, I am to apply the Doctrine of the Third Head, in which I have shewn the Baseness and Ingratitude of those who asperse their Governors, and suspect them of indirect Designs in their Execution of such Actions, which are of the greatest Benefit and Advantage.

Who made thee a Ruler, and a Judge over us? Wilt thou kill me as thou didst the Egyptian yesterday?

Thou shalt not speak Evil of the Ruler of thy People, is a Precept of the Law of Moses, which St. Paul thought himself oblig'd to observe, when smitten by an unjust Command of the High Priest; for when he had unawares reviled him, by the Name of *thou whited Wall*, he corrected his Rashness, and pleaded the Ignorance of his Character; saying, *I wist not, Brethren, that he was the High Priest.* The Title of Majesty ought to be Sacred, and used with Veneration: When Subjects have learn'd to be disrespectful in their Words, the next Step is to be Disobedient, and Rebellious in their Actions. 'Tis not likely that We of this Place should fall into such base Practices; who in the worst of Times thought it our highest Honour to be Dutiful and Loyal; neither is it to be supposed there can be any considerable Number of Men, so profligate as to asperse Her Majesty, who (under God) has been the Author of so many, and so signal Blessings. How ridiculous, as well as malicious would it be, to insinuate that our Church is in Danger, under a QUEEN, who at so large an Expence has increas'd its Income; under a Parliament, which has pass'd such firm Laws to secure it; under a Prelacy which has suffer'd so much in its Defence?

How

How wicked would it be to suggest that Her Majesty had some indirect End in making this Agreement with our Neighbours? Whereas had there been an Intention of Tyranny and Slavery, had there been a Design of letting a Pretender into the Succession, common Policy would have directed, to have set us a destroying one another; and this without our present Union, would probably have been our Case: For at the Demise of the QUEEN (whom God long preserve among us) a standing Army would have been evidently Necessary; the *Scotch* on the other hand would as certainly have made all possible Preparations, as that the common Enemy would have taken the Advantage of such a Juncture; and what the Event would have been is only known to Omniscience it self. Let us therefore in the first place Praise the Lord, for this, and all other Benefits, not only with our Lips, but in our Lives. Let us be united in Obedience, and Loyalty to Her Majesty, who under him has deliver'd us from those Miseries, which upon the Division of the Monarchy, would have fell upon us and our Posterity. Let us not by our Heats and Indiscretion stop the Blessings of this Union, and afterwards ungratefully cast the Blame upon the Thing it self. But let us promote the Benefits of it, by propagating an universal Charity among all the Inhabitants of *Great Britain*; *So shall we be a happy People, under a Glorious Sovereign; and all Nations shall call us Blessed, for we shall be a delightful Land.*

Grant this, O thou God, who art the Author of Peace, and Lover of Concord, for the sake of the Great Reconciler, and Advocate of Mankind, thy Son Christ Jesus.

F I . N I S .

on the 1st of May, 1707.

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